THE

Hindu Message

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
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A Vision of India.

THE CHILDREN OF INDIA—IV.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

May we be worthy of these children bright!
May they be worthy of their loving sires!
God grant that in their hearts the ancient fires
May live with genial warmth and glowing light!
And when we shall have passed into the night,
May their young eyes n'ver fail to see the spires
And domes of Dharma's heaven whence angel-lyres
Sing joys divine beyond our mortal sight!
Free noble souls in a free noble land,
May they e'er love our land as their best treasure,
As God's sweet boon, His best and brightest gift!
May they stand forth as love's devoted band
And live calm lives of Godward-leading pleasure,
And self-uplifted all the world uplift!

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXXXII

It is not what I possess but what I give away that gives me joy.

Who am I to make terms with my Lord? It is for Him to command and for me to obey.

Joy and pain are both in His gift. Whichever He gives unto me is welcome. Each pain is a sin worked out. Each joy is a blossomed virtue. Each sorrow is a warning. Each delight is a call.

The more I hug the things of the earth the more they oppress me. The more I cling unto His lotus feet, the gladder is my heart.

His call to me is to possess but Him alone.

Shall I learn to hear and heed His call?

LXXXIII

Will you place a flute or a sword in my hands, my Lord!

If it pleaseth you to hear my songs of Thy love and Thy mercy, I am ready to sing to Thee.

But if it pleaseth you to send me into the battlefield and fight for righteousness against unrighteousness, I shall reverently put the flute aside and take up the sword.

The sun is Thy right eye and the moon is Thy left eye.

Which glance of thine falls on me today? Does it inflame me with righteous ire or calm me into love's delight?

Will you place a flute or a sword in my hand, my Lord?

R Krishnaswami Sastri,

Events of the Week.

We are not surprised at the success of the welcome extended to His Royal Highness the Prince of Wales by Madras. A correspondent of a contemporary states that the assemblage at Madras on the auspicious morning was equalled only by Bombay and both were outstripped only by Rangoon. It is certainly a great personal triumph for the Prince. It was even so at Calcutta as we understand from the *Indian Messenger*, a non-party weekly which, as an extract therefrom in our last issue will have shown the reader, is in no way a moderate organ. Every one will endorse our contemporary's opinion that His Royal Highness's personality seems to have won over the people's sympathy in large measure. In his speeches in reply to the two addresses given to him by the Corporation and the People of Madras, the Prince has not dissembled his views: and every one will appreciate his frank and cordial welcome of our awakened and quick-rising aspirations. This endorsing the plea for co-operation and good-will will, we would fain hope, not be lost on not merely those who were within the orbit of his voice, but of all those who are in any way, manner or degree playing a part in the public life of this country. "The Empire has need of you," said His Royal Highness: but so far no attention has been ever adequately paid to the corresponding obligations of the rest of the Empire towards this land. But these are among the vexed political questions that are troubling us today. There is no denying however that the Prince breathes in every word of his speeches the spirit of comradeship, of friendship for the people.

* * *

There have not been wanting disgraceful acts of hooliganism. The organ of opinion recently started to preach undiluted Gandhi-ism in peaceful Madras confesses with great "shame" that the party of soul-force has yet to establish its hold on the mass mind. We, who have all along been of the opinion that it was a fatal step when word was passed round to boycott the Prince's visit, cannot understand what good this *ex post facto* repentance is intended to achieve ; especially as there seems no wisdom begotten of this as a guide to future action. The glib talk still proceeds on, unhampered, as to the paramount necessity of preparing the people for civil disobedience. That way leads to anarchy and the stifling of the non-co-operative movement if its slogan of non-violence is anything but a scrap of paper.

* * *

Since we last wrote in these columns, Anglo-French relations have taken another mysterious turn—for better or worse remains to be seen. The resignation of M. Briand, for which no reason has been given yet, is a sensational piece of news—the more so as it comes on the heels of the triumphant announcement in the Press that both M. Briand and Mr. Lloyd George had reached full agreement with regard to the adumbrating of a Franco-British treaty. Some light—and a very obscure ray it is—is thrown on this affair by the telegram sent by about 240 members of the Republican party to M. Briand, and which led to this almost dramatic resignation. The Deputies communicate in their telegram the terms of a resolution passed by them to the effect that the Chamber will never consent to ratify new concessions to Germany and declaring that the Franco-British alliance should be conditional that no concessions are being made regarding reparations or guarantees conferred by the Treaty of Versailles. As a contemporary remarks, though it is difficult to weigh the pros and cons of the case at the moment, one thing would seem evident. The militarist party in France, seems to be growing more powerful ; France, as we had often suspected, is attempting to dominate continental Europe by a system of vassal states such as Poland, Czecho-Slovakia and Roumania. The disarmament of German militarism has very naturally promoted France to the position of a decisive factor on the continent of Europe—to which must be added various other facilities such as the development of distance guns, aeronautics and submarines: and hence the very natural ambitions of the militarists of France, who, we dare say, are very cleverly utilising the mortal fears of foreign, especially German, aggression. We shall watch events with interest as they show what little weight professions of amity and pacific aims carry in international relations.

* * *

The Conference of leaders held at Bombay on the 14th and 15th instants was certainly more comprehensive and more representative in its personnel, comprising as it did all politicians and other public workers of weight and leading. Reserving our comments for a later occasion we may reproduce here the resolutions of the Conference:—

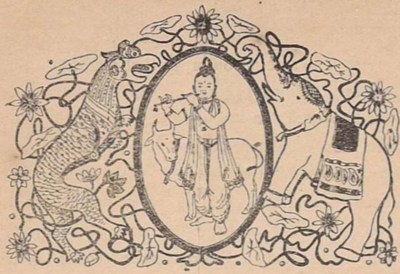
This Conference is strongly of opinion that the policy adopted by Government within the last few weeks of extending and applying the Criminal Law Amendment Act and the Seditious Meetings Act to various parts of the country and of misusing the ordinary law in connection with political offences leading to wholesale arrests and imprisonments including those of some of the most respected leaders and citizens, constitutes an unwarranted encroachment upon the elementary rights of citizenship, of the freedom of press and liberty of speech and association, has defeated its own object by alienating popular sympathy and aggravating the general discontent and ought to be reversed without delay.

This Conference is further of opinion that, until it is clear beyond any doubt that no other means will secure a redress of the country's grievances and the status of full responsible government the civil disobedience contemplated by the Ahmedabad Congress ought not to be resorted to.

In response to the sentiments expressed by H. E. the Viceroy in his speech at Calcutta on the 21st December 1921 and in order to explore all methods of reaching a harmonious and honourable settlement of the important issues now before the country, namely, the Punjab and Khilafat wrongs and the demand for Swaraj or full responsible Government on the Dominion basis, this Conference supports the proposal for a Round Table Conference between the Government and popular representatives and is of opinion that, in order to provide a favourable atmosphere for the dispassionate consideration of the points in controversy, all notifications issued and orders passed by Government under Act 14 of 1908 part II and the Seditious Meetings Act should be withdrawn and all prisoners convicted or under arrest or prosecution under the aforesaid notifications or orders should be released, as also the fatwa prisoners, and that, in as much as persons have been convicted for non-violent activities and other activities of an innocent character under cover of the ordinary laws, a committee should be appointed by Government consisting of two persons —one to be nominated by Government and the other by the Committee of the Conference appointed by resolution No. 5, with power to them to appoint an umpire to investigate the cases of the persons herein-before referred to and that such of them as might be recommended by the said Committee or Umpire be released and that, pending the results of the said Conference, all hartals, picketting and civil disobedience should cease.

This Conference is likewise of opinion that, having regard to the critical situation in the country and the desirability of effecting an early settlement the round table conference should be called as soon as possible and that His Majesty's Government should clothe His Excellency the Viceroy with the authority necessary for the purpose of arriving at a settlement.

Without at present going into the particulars of the demands of the country with reference to the Punjab, Khilafat and Swarajya questions, this Conference hereby appoints a Committee of the following persons to carry on all communications with the Government on the one hand and the important political organisations in the country on the other, with the view of arranging the composition, the dates and other details relating to the holding of the said round table conference and for all purposes incidental to the carrying out of these resolutions including when necessary, the convening of another representative conference. The Committee to consist of :—1. Sir M. Visvesvaraiya, 2. Pundit Madan Mohan Malaviya, 3. Mr. Seshagiri Iyer, 4. Sir P. C. Ray, 5. Mr. M. A. Jinnah, 6. Mr. M. R. Jayakar, 7. Sir Dinshaw M. Petit, 8. Sir H. Wadia, 9. Mr. C. R. Reddy, 10. Mr. S. Satyamurti, 11. Prof. S. C. Mukerjee, 12. Mr. Joseph Baptista, 13. Mr. Rai Zada Bhalram, 14. Mr. G. M. Bhurgri, 15. Mr. S. Chakrabarti, 16. Mr. N. S. Gour, 17. Pandit H. Kunzru, 18. Mr. K. Natarajan, 19. Mr. Hasan Imam, 20. Pundit Gokarnath Misra with power to coopt.



The Hindu Message

A Page in Imperialism.

The mission on which General Wood had been sent to the Filipinos had naturally evoked a good deal of comment in the Press of not only America but also of India and Japan. The *Asian Review* in particular in its last two issues has very informing articles on the question of granting independence to the Phillipines. The mission, as we now see from the Report, was charged with investigating conditions in the Phillipines with a view to deciding on the advisability of granting the promised independence to the Phillippines or otherwise. According to an Asian Reviewer, a secondary or indirect mission is said to be the investigation of conditions in the Far East in general, so as to formulate a new policy towards this part of the world on the part of the United States. We believe that, far from this being the secondary object of the mission and in view of the persistent bolstering up of a Japanese bogey, this was the prime overruling consideration before the Wood-Forbes mission.

It is but natural that there should be two parties in the U. S. A., one in favour of granting the long promised independence to the Filipinos : and the other as strongly urging that the Filipinos do not really want to exchange the Stars and Stripes for any other piece of heiroglyphics in cloth. We do not wonder that our Anglo-Indian contemporaries should give prominence to extracts of such views. As the *Modern Review* very pertinently comments on this point, in our own country there are a still a few papers which may, if asked by officials as to whether India wants Svaraj or not, answer that India does not. Happily in the case of the Phillipines, the Commission of Independence itself admits, as our Calcutta contemporary quotes, the existence of such a desire. "On the question of independence the two political parties in the Phillipines—the Nationalists and the Democrats—are in substantial accord. Both claim that the Islands are now ready for freedom, and they ask that the promise of the United States be redeemed without unnecessary delay." In evidence thereof we find appended petitions drafted by a central Committee from each party and presented to the Wood-Forbes mission. The *Modern Review* gives these manifestoes in extenso. These petitions should do away, says the Commission, with the shopworn canard that the Filipinos really do not want independence.

The question if the Filipinos are really fit for self-government is very clearly answered by a writer in the *Asian Review* for May—June, 1921, in the affirmative, since they are fully possessed of the indispensable requirements for an independent nation —land, people, wealth and political organisation. The Phillippines, though a little smaller than Japan or England, are somewhat larger than Italy which ranks among the five big powers of the world. In the matter of population, the Phillippines have a larger population than the Netherlands, Belgium or Austria, Argentine or Chile which have seceded from Spain, in fact larger than Canada. To be more accurate, the population is twice as large as that of Australia, the population of the Phillippines being more than ten millions, while that of Australia is only very nearly five millions. "The revenue and expenditure of the Phillippines total each more than one hundred million yen. The figure is larger than the expenditure of Japan when she first opened her Diet, because then Japan's annual expenditure was only eighty million yen. On the other hand, the foreign trade of the Phillippines amounts to four hundred million yen both in imports and exports. And there are indications that these figures will steadily grow every year.

"Last but not least important is the political organisation of the Phillippines which is more advanced in some points than that of this country. [The writer is a Japanese, Professor of the Tokyo Imperial University—Ed. H. M.]. For instance, in the Phillippines, universal suffrage has long been adopted ; while provincial governors are elected by the people. Furthermore, the members of the legislature are Filipinos elected by the people, and all the important posts in the Government, with the exception of the posts of Governor-General and Vice-Governor-General are filled by the Filipinos. Education too has progressed remarkably, and the University is the most advanced and perfect in this

part of the world except those in Japan. In addition to the existing university, the Phillippine Government is planning another university. The judicial power is also enjoying absolute independence, and the presidency of the supreme court is always filled by Filipinos." Passing over the very natural temptation to compare American rule over the Phillippines as pictured above with British paternal rule in India, it cannot be denied that the Filipinos have established a stable government.

Meanwhile, the movement in favour of independence has been growing in volume and strength among the Filipinos: and if there has been no open rebellion so far, one writer attributes it to the fact that the Filipinos place confidence in the American government and people. We may note that when, in 1898, America annexed the Phillippines, she issued a declaration, manifesting her intention to give protection to the country against foreign enemy as well as due guidance and direction until the Filipinos became strong enough to undertake their own defence, by establishing a stable government. During the succeeding two decades, the Phillippines have succeeded, as we have conclusively shown, in achieving remarkable development in the various phases of civilisation, as may be seen from the fact that even General Wood has received a favourable impression of her success in this direction. Mr. Wilson, the ex-President of America, was sympathetically inclined towards the Phillippines, while he remained in power. In August of 1916, e signed the Jones Bill, which is intended for granting independence to the Phillippines at a favourable opportunity. But as-ill-luck would have it, the Bill has not yet been enforced.

It was under these circumstances that the Woods—Forbes mission was sent out to the Phillippines. A clear-eyed Filippinos writing to the *Asian Review* in fact foretold the present infructuous result of this Commission of Independence. " The Woods-Forbes Mission is made appear to the world, and especially before the eyes of the Filippinos, as one of peace and good-will. In reality the chains for fettering the Filipinos can be discerned clearly. I may be mistaken, but I think the mission presages a very serious storm in every nook and corner of the Phillippines in regard to her most beloved ideal, independence. The American administration foresees that if it does not translate into facts as soon as possible the American pledges fairly defined by the Jones Law, or does not continue the present organisation of the Phillippines Government, that is to say, the Filipinisation of every appointed post, it will surely have to face an outbreak that might tarnish the American nation's prestige all over the world. It is this knowledge in the mind of President Harding, which induced him to prevent the spread of uneasiness throughout the country by selecting General Wood, a militarist very skilful in strategy, and ex-Governor Forbes, an expert in commercial affairs and public works, such as the opening of roads, etc., to constitute themselves an Investigation Commission to ascertain not the true state of affairs of the Phillippines Government, but the military position and commercial products of the Phillippines."

That the present American administration has decided upon the retention of Phillippines is doubtless due to the influence of the American capitalist-imperialism which is at the back of the Republican party and which sees in the Phillippines a possible naval base against Japan.

"All Things Considered."

Elsewhere in this issue the reader will see the story of American Imperialism as it is unfolding itself today in the Phillippine Islands. Taken along with the new Quadruple Entente it is not difficult to see that this withholding of a long-ago promised independence to the Phillippines arises from a fear of Japanese imperialistic designs equally with native earth-hunger on the part of America. The great naval station in the Phillipines, as well as the military works on Guam, not far away from the Bonin Islands which belong to Japan, are, we are certain, indications of the dominance of the imperialistic cult in the Republican party which has captured authority at present in America. Though far different and more revolting in the methods employed, British imperialism plays the same part in Egypt today under the direction of that valiant soldier, Lord Allenby. Of the terms of the Egyptian treaty, whose repudiation by all classes of Egyptians alike is at the root of the present state of things in the country, a proletarian organ of opinion remarked that for a study in the technique of Imperialism it would be hard to beat the Egyptian negotiations. Says the same Journal, the Egyptian Revolt of 1919 was the starting point of a whole process of offers and concessions and a widely-heralded raw "liberal" outlook with regard to Egypt. Until that revolt forty years of pledges of evacuation and independence had gone unheeded, while the reality of British power had been extended and developed until after the war it was thought opportune to declare a protectorate. The universal revolt that this produced compelled a temporary drawing back; and a "new policy" was announced, and Lord Milner (apt exponent of liberalism) began negotiations with offers that were hailed in the British Press as the complete granting of independence and another milestone in the spread of liberty and the British Empire. And at the end of all the negotiations, what is now the position? The offer of "independence" that is put

forward has already been dealt with in these pages in the course of a leading article. Its chief characteristics are the placing of British commissions at every vantage point in the internal government of Egypt, the placing the external relations of Egypt under the open control of Britain, and the maintenance of an Army of Occupation, which Lord Allenby has declared constitutes the "first and foremost" guarantee of British rights in Egypt, such that "His Majesty's Government cannot waive or weaken it." Well might the *Times*, whose views on this sad affair our readers already know, declare that "the international lawyers should revise or supplement their definitions of natural soverignty"—in view of the new examples that are arising. Meanwhile, British rule continues, and is maintained in Egypt by "martial law and no d—d nonsense."

For sanity, ponderation and wisdom it will be hard indeed to beat Prof. K. Sundara Raman's article in the *Hindu* Annual Supplement on "Loyalty, Patriotism and Religion." Public men and thinkers, even those whose credo is that we must destroy the traditional institutions which have so long protected Hindu culture, civilisation and race from the deluge before aspiring for so-called democratic self-government which in reality is seen to be neither, will easily admit that the Professor is one of the shining lights of this age whose views deserve respectful consideration even where they may be unpalatable or not in keeping with the evanescent currents of opinion borne aloft in a stream of passion. In words of withering scorn he tells us that "the idea of boycotting or dishonouring the Prince of Wales during his visit to India can only be due to the maniacal impulse of an unthinking barbarity and ought to be abandoned as sure to lead to a dangerous crisis or even revolutionary catastrophe for the land and people which they profess to love and live for." Other voices also had protested against this foolish and brutal policy—Pandit Malavaiah, the noblest Roman in our public life and Mr. Natarajan of the *Indian Social Reformer*, among others. But the courage of impotence, the blind fury of a demented imagination and the atmosphere of intimidation, present or prospective, have been responsible for this mad gamble of a policy. The Professor has very ably pointed out how different is the position of the British—"which is also the British Indian"—Royalty to that of the other Estates of the Realm with which the national movement in this country has at present been forced to range itself. The present writer spent the last week-end in a sleepy moffusil town where he learnt that fear of goondas, and not any honest appreciation of the bureaucracy cleverly utilising the Prince. was at the bottom of the closing of shops. When you point out all this, when you say in all conscience that this is a wrong policy, four thousand misguided fools leap to their feet at once to cry you down as a traitor or even to threaten you with personal violence. Surely servile mentality can go no further.

In the concluding paragraph of his very weighty contribution, the Professor has spoken on the necessity of exercising "the greatest caution lest we hasten the march of events prematurely towards a revolutionary catastrophe." He had already said that everybody admits that "in India the sources of perilous disaster are even greater than elsewhere." The Irish parallel to which he forcefully refers is capable of a farther-reaching application. The circumstances under which De Valera had to resign is no indication, in our opinion, that the Irish do not want independence. It is on the other hand an indication that no leader can fight—and succeed—against the natural spirit of exhaustion in a people allied to their common sense which discriminates between essentials and non-essentials. This is a wholesome lesson which the party of non-violent revolution in this country should take seriously to heart. We look with great anxiety to the labours of the Conference that is now going on at Bombay among leaders of all schools of political thought, "the barbarous school of factious ascendancy" in Madras excepted. It is to be hoped and prayed for that the Government will exhibit an equally rational disposition to take advantage of moderate and wise counsel.

Professor M. Ratnaswami, Principal, Pachayappa's College is returned unopposed by the Indian Christian constituency (central group) to the Council in the place of Mr. M. D. Devadoss, now the Honorable Mr. Justice Devadoss.

***

"Audax" writing in *Johon O' London's Weekly* refers to a really splendid psycho-analysis joke which was worked in America. We are sure the reader will have a hearty laugh over it. A bearded gentleman calling himself Dr. Vosberg, and said to be the "intimate friend and pupil of Freud," arrived at the Cornell University and lectured to a crowded audience of professors and undergraduates. He stated among other things that "a dreamer does know what he dreams, but he does not know what he knows, and therefore believes what he doesn't know." This crudition moved the audience to admiration, but when it was afterwards discovered that the beard was false and that "Dr. Vosberg" was a student of architecture, they were not so pleased.

***

We have before us the first issue of the *Congressman*, issued from Vepery, Madras and edited by Mr. K. P. Appa Nair which proposes to champion the cause of the Congress. The need for a journal, say its promoters, devoted solely and exclusively for the Congress and its propaganda is the only excuse for its appearance, if excuse is needed. Apart from the reprint of Aurobindo Ghose's article in the *Karma Yogin* of 26—12—1909 on the necessity of organising the nationalist party all over the country, there is the first instalment of an interesting article on "Political Evolution in the Madras Presidency" from the pen of the late Mr. C. Subbrahmanya Bharati, a writer whose competence for the task no one will dispute. We wish the *Congressman* a long career of usefulness.

***

The following Press Communique has been issued:—Subramania Siva alias Brahmana Subramania Ayyar who was sentenced on 17th November 1921 to two years' rigorous imprisonment and a fine of Rs. 500 by the District Magistrate, Madura, for sedition has now petitioned for mercy and given an undertaking that in future he will abstain from taking any part in politics. In consideration of this and of the fact that the prisoner is suffering from leprosy in an advanced stage, His Excellency the Governor in Council has ordered his release from jail.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri B. A, B. L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA IX.

(Continued.)

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

I am the Vedic oblation; I am the Smarta sacrifice; I am the offering to the manes; I am the life-giving vegetable food and medicinal herb; I am the mantra; I am the offered clarified butter; I am the fire; and I am the oblation.

NOTES

The Lord says this to show in what various ways men seek him and get into touch with His all-embracing love and all-granting mercy.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥

I am the father of this word; I am its mother; I am the distributor of the fruits of actions to all beings; I am the grandsire of the universe. I am the one thing to be known; I am the purifier; I am the syllable Om; I am Rik and Saman and Yajus.

NOTES

Sankarananda quotes in his commentary the scriptural passage: मायाशबलं ब्रह्म ब्रह्मणोऽव्यक्तमव्यक्तान्महान् महतोऽहंकारः अहंकारात्पञ्चतन्मात्राणि ।

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयस्थानं निधनं बीजमव्ययम् ॥ १८ ॥

I am the goal; I am the sustainer and supporter, I am the Lord of all; I am the witness; I am the abode; I am the refuge; I am the selfless friend; I am the Primal Cause, I am the final dissolution; I am the foundation of everything; I am the Treasure House; and I am the imperishable seed.

NOTES

The Sruti says: परमं यः परायणम् । नारायणं महाज्ञेयं विश्वात्मानं परायणम् ।

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

As Sun I give heat; I withhold and send forth the rain, I am the nectar of the gods. I am death for men. I am being and not being, O Arjuna.

NOTES

सदसत्— सत् has been interpreted as the present. *Asat* has been interpreted as the past and the future. सत् has been interpreted as effect (karya). *Asat* has been interpreted as cause (Karma)

सदभिव्यक्तरूपत्वात्कर्ममित्युच्यते बुधैः ।
असदव्यक्तरूपत्वात्कारणं चापि शब्दितम् ॥
(Quoted by Sri Madhwacharya).

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २० ॥

Those who know the three Vedas, who drink the Soma, who are purified from sin, pray for passage to swarga (heaven) after worshipping me with sacrifice. They reaching the holy world of the Lord of the gods, enjoy in heaven the divine pleasures of the gods.

NOTES

1. Having described the wise and selfless lovers of God who love Him in his infinite forms of Love and love Him, for his own sake, the Lord describes here by way of contrast those who worship Him merely to obtain the pleasures of Swarga.

2. Sri Ramanujacharya says that the previous stanzas described the त्र्यन्तनिष्ठाः while this verse and the next describe the त्रैविद्याः

3. Sri Venkatanatha says: केवलकाम्यकर्मानुष्ठायिनां जन्ममृत्युप्रवाहो दुर्निवारः ।

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

They having enjoyed the spacious world of swarga enter the world of men when the fruit of their virtuous deeds is exhausted. Thus following the Dharma stated in the three Vedas, they, desiring desires, go and return.

NOTES

The Sruti says:

प्लवा ह्येते अदृढा यज्ञरूपाः अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापियन्ति ॥

Literary and Educational.

Karma through Christian Spectacles.

By R. NAGA RAJA SARMA.

J. N. Farquhar, Literary Secretary of the Y.M.C.A., in India, in the course of his article entitled "Karma—Its value as a Doctrine of life." published in the *Hibbert Journal* for October, 1921, has endeavoured to maintain that (1) the more the theory of Karma is examined in the light of Christian ethical conceptions the more unsatisfactory it will seem to be; (2) that the theory is based on the crude notion of Retribution; and (3) that it is inherently inconsistent with some of the master-forces of modern moral life. Let me briefly examine the aforesaid conclusions.

At the outset, it is necessary to point out that the method of procedure adopted by Farquhar in his critical study of Karma is fundamentally vicious and erroneous.

Taking his stand on the Ethics of Christianity he pronounces Karma to be highly unsatisfactory, and it even appears to him to be the relic of a barbarous age. Similarly it is quite possible for one to find fault with, say, the theory of vicarious suffering from the standpoint of the Ethics of the Vedanta. But I am not here attempting anything like that. Such a game cannot but be sickening to impartial students of Philosophy. Nothing can be gained by condemning what is purely a Philosophical theory from the stand-point of Religion. The value of a Philosophical hypothesis can be determined only by its own inner logic, consistency, and its ability to harmonise and explain facts of experience. Judged according to this criterion the theory of Karma is perhaps the best that human speculation has so far succeeded in formulating.

The value of J. N. Farquhar's criticism of Karma must rest on the validity and objectivity of the standard in reference to which the hypothesis in question is pronounced to be unsatisfactory, and it is therefore obviously meaningless to suggest that failure to come up to the standard of Christianity constitutes a terrible indictment making Karma stand condemned. My contention is that a speculative hypothesis like the theory of Karma should not be condemned on the slender ground of its failure to conform to one's own religious prejudices and predilections.

II

J. N. Farquhar is painfully obsessed with the idea that the theory of Karma is based on retribution. This I submit is *either* a deliberate misrepresentation *or* the outcome of misunderstanding. Indian political movements and aspirations generally used to be misrepresented with a view to discrediting them, and the inference is very tempting, if not absolutely irresistible, that a gentleman connected with missionary work, may sometimes choose to misrepresent, as J. N. Farquhar has done, Indian philosophical theories for purposes of his own.

According to the Vedanta the true significance of Karma is this:—It is a purely speculative hypothesis formulated to explain certain standing inequalities and contradictions in life, which are of such a nature as to undermine human faith in divine justice. The most popular and familiar example is of course, the sinner not unoften flourishing and prospering like a green bay tree and the virtuous man being vanquished and going to the wall. Life is full of inequalities and contradictions. That some should wallow in all the luxuries of mundane existence, while others are obliged to earn their scanty living by the sweat of the brow; that in the keen struggle for existence some get hard hit, while others hardly a hit: these require some satisfactory explanation. To brush aside these stubborn facts of experience as morally indifferent or colorless would be nothing but intellectual indolence or moral cowardice if not downright hypocrisy. The Vedantic thinkers explained that the temporary or transient prosperity of the sinner and the equally transient or temporary adversity of the virtuous man, should be due to the respective Karma performed by them in an earlier existence. How else could one account for such phenomena that appear to lay the axe at the very root of Divine Justice? The cause of the present adversity or prosperity had necessarily to be sought for in an earlier existence or existences for obvious reasons. The present existence affords absolutely no clue. From the best of information available, one is leading a spotless life, we see, as far as the present existence is concerned, and yet suffers. Justice appears to have been denied to him. To call such suffering unmerited is really to evade perhaps the most pertinent issue. The Vedantic thinkers said that it must all be due to Karma done in an earlier existence. I am unable to see how retribution comes in here. More of this subsequently.

The theory of Karma finds a clear and unmistakable formulation in the following context. The theory is evolved in the course of a discussion of the problem of creation. Two objections are urged against regarding God as the creator of the universe. If God is the creator, he must be accused of partiality and favouritism, seeing that creation is full of inequalities and contradictory elements; He must also be accused of hard-heartedness and pitilessness, as he himself destroys everything he created. The objections are thus answered. God cannot be accused in any way, as the inequalities and contradictions are due to the individual's Karma. His position may be likened to that of a judge who administers laws. The supreme law is the law of Karma. If Karma is responsible for the inequalities in life, what about the hypothetical *first* creation prior to which there can be *no* Karma? The Gordian knot is cut by regarding Karma and Samsara Anadi or beginningless. Whether Karma, then, is set up as a rival Absolute against God, is a problem that need not be discussed at present. This is the substance of a fairly elaborate discussion to be found in the Second chapter of the Brahma Sutras, Sutras 34-36. The reference is to pp. 407—410, Bombay Edition with Sankara's commentary.

Now, my question is:—How can any system of philosophy satisfactorily account for the inequalities in life? Only two ways are open. Responsibility or blame has to be fastened upon either the creator or those created.

The former is unthinkable. There is however a very convenient way in which one can fight shy of the whole problem by attributing the inequalities and contradictions in life to chance, circumstances, heredity, environment and so forth; such an attempt deserves but scant notice. It will thus be seen that Karma is nothing but the formulation of a theory of moral causality, and there is absolutely no idea of retribution at all in this conception. All the same retribution may be deliberately read into it, and the theory condemned, just as a particular creature may be given a bad name and then hanged. Of course around the speculative hypothesis of Karma, there may have clustered several popular beliefs and prejudices, specially nurtured perhaps by a designing priestcraft in order to victimise superstitious people, but neither J. N. Farquhar, nor any one for the matter of that, has any right deliberately to confuse the theory and popular prejudices with one another. I shall presently show that the retributive view of punishment is not after all so barbarous and antediluvian as J. N. Farquhar fancies it to be.

Further, J. N. Farquhar is labouring under a misconception that the Philosophy of Release is a reaction against the too rigorous theory of Karma. It is not a reaction at all. In all Hindu systems of thought whether or not avowedly philosophical, Release or Mukti, is the ultimate goal for the attainment of which all aspirants endeavour. In a word Mukti is the *Summum Bonum*. That systems of thought which do not advocate the theory of Karma should hold Release as the highest goal of man's spiritual endeavour, is conclusive proof to show that there does not exist any such reaction as imagined by Mr. Farquhar. Naturally Release will be the goal that suggests itself to an earnest inquirer. The existence of pain, misery, imperfection, and so forth, suggests that Release from them is the highest goal. In this sense, the term *Mukti* is peculiarly suggestive. After all, philosophy must take its stand on the solid bed-rock of experience. Thinkers desire to arrive at a cause of Pain, —misery, imperfection etc; They say Karma is the cause. There is naturally the desire to escape from them. So they say Release or Mukti is the ultimate goal. The outlook of Karma, is essentially *retrospective*, while Mukti is *prospective*. To term the latter a reaction against the former is sheer misuse of terminology.

Mr. Farquhar write, that in the book of Job the theory that virtue is rewarded with prosperity and vice punished with adversity is decisively rejected and yet people somehow held fast to the belief that adequate justice would be done to every human soul. Being merely the expression of a belief, this need not detain us at all. If "Job" assures its readers that calamity does

not always follow vice, then three cheers. One may well follow a vicious course only taking care not to be caught within the clutches of the Police and the law of the land. As for the belief that somehow justice will be done to every human soul, it stands on a par with other beliefs, Pagan not excepted. It simply indicates a Bradleyian *somehow* operating in the moral realm. A blind belief in divine righteousness is not a whit better than the Cartesian belief in divine veracity. Strangely enough such a holiday belief often co-exists with natures anything but moral.

III

J. N. Farquhar thinks that the theory of Karma is unable to explain the following:—1. The Reformative theory of punishment; 2. Pain, 3. Preventable suffering, 4. Unmerited suffering, 5. Self-sacrifice, 6. Guilt, 7. Individual responsibility for others, 8. Divine forgiveness, 9. Calamity, 10. Pity, 11. Service towards those in distress and 12. Progress. Indeed a formidable list this!! Of these let us consider only three, *Punishment*, *Self-sacrifice*, and *Progress*.

(*a*) The Reformative theory of Punishment relied on by J. N. Farquhar has been rejected by many a writer. The primary duty of a State is the maintenance of law and order thus safeguarding the interests of the citizens. This object can well be achieved by inflicting deterrent or preventive punishments. It is not the duty of a State to transform every criminal into a saint; and no state is seriously attempting such an impossible task. In the case of some criminals moral reformation cannot be effected at all. Farquhar's glib talk of reforming criminals is beyond the pale of practical politics and rational ethics. So there is nothing absurd in placing in sin one Janma. and suffering in the next. Retribution is simply out of the question since God is believed to be above all personal bias and vindictive feelings. So is the ordinary Judge believed to be. Pain is not intended to lead to reformation. It signally fails in the case of political prisoners, who sometimes even refuse to recognise the authority of the tribunal before which they are brought. A deterrent punishment is often necessary. Let Farquhar study the interesting discussion of the various theories of Punishment in Mc. Taggart's "*Studies in Hegelian Cosmology*." It is a very trite saying that people living in glass houses should not indulge in the game of throwing stones. The doctrine of vicarious suffering which easily converts Mukti into a ready-made pill within the easy reach of every Tom, Dick and Harry, and which I suppose is an important Christian doctrine, is based on retribution of the crudest imaginable type. An abject shirking of moral responsibility is the outcome of such a doctrine; and yet, Farquhar is loud in denouncing Karma as being based on retribution!! Karma is formulated in order to account for imperfections in creation, and if Christianity is not able to explain them satisfactorily its votaries can at least refrain from unjustly condemning other reasonable theories.

(*b*) The merest tyro in the ethics of the Vedanta can see that Karma does not rob self-sacrifice of its moral fervour, for the simple reason that the spirit of self-sacrifice is the direct outcome of good Karma; and yet Farquhar thinks otherwise. When you see a man about to be drowned, Karma does not ask you to stand self-complacently, with a cigar in your mouth, gazing at the drowning man, and saying that it is all his Karma. We do not and cannot know what the exact Karma of anyone is; nor do we know our own Karma. It is *Paroksha* and *Atindriya*—अतीन्द्रिय. That is why one almost instinctively jumps into the stream to save the drowning man if possible. So, Karma does not preclude self-sacrifice; nor does it imply that pain and suffering cannot be mitigated by human agency. All recognise that immense is the sacrifice made by those who gave up their lives in the War. The advocates of the theory of Karma have nothing but admiration for those brave souls. But when you just reflect how it is that while some were in the battle front, others were making merry eating and drinking, Karma must step in.

When once the अतीन्द्रिय characteristic of Karma is realised, it is easy to see how it does not stand in the way of anyone contributing his quota to rid humanity of the so-called preventable suffering. It may be the karma of a beggar to wander from door to door, but how does that logically prevent us from giving him a coin? The so-called relief of the poor carried on by missionary institutions in this country, which Farquhar believes has dealt a deathblow to the hypothesis of Karma, is only an otiose way of satisfying a nervous conscience that one has pleased his maker, or even hoodwinked Him!!

(*c*) Karma does not deny the possibility of progress at all. Whatever Farquhar may choose to understand by that elusive term, Karma does not and cannot prevent anyone from discovering newer types of Aeroplanes, or deadlier types of poisonous gas by means of which the largest number of human beings could be destroyed in the shortest possible time. Farquhar consciously, or unconsciously confuses Karma with predestination and is thus able to tell his gullible readers that Karma denies the possibility of progress.

In conclusion, I repeat that the theory of Karma was formulated as an answer to certain objections raised against regarding God as the creator of the universe. What answer has Christianity to give to the problem of evil and imperfection? Can the All-merciful Father be regarded as responsible for the Punjab Tragedy or the Belgian atrocities perpetrated in the Congo? Of course some pious Christians say that such things are ethically colourless!! Karma will cease to be a red rag only when its significance is examined with a mind free of prejudice and open to conviction. Farquhar boasts that the progress of service in Asia—mark the words!! Is it missionary service?—has weakened the influence of Karma in the minds of the educated. A more preposterously vain boast is impossible to conceive. The modern English educated Indian cares as little or as much for the theory of Karma as the Englishman for Bosanquet's absolutism. Pressing practical problems are awaiting solution just now, and the Indian's good Karma alone will help him. Let Farquhar understand that recent political occurrences in India and elsewhere have only strengthened our belief in Karma, a right understanding of whose significance is sure to act as a dynamic force. Let him also note that the War at any rate came to the world as a monumental repudiation of the modern master forces to which he refers with evident pride, in flamboyant language. I can only exclaim:—If Christ came to Europe!! I hope I am in good company in exclaiming thus.

Thomas Hardy.

BY E. T. RAYMOND.

It is no exaggeration to say that for many people the publication of "Tess of the D'Urbervilles" was the most important event of the 'Nineties.

For nearly twenty years the name of Thomas Hardy had been associated with a constantly ascending literary reputation. "Under the Greenwood Tree," emerging modestly in 1872, was practically unnoticed despite its merits, and the bulk of a small edition found its way to that graveyard of authors' hopes, the threepenny tray of the second-hand bookshop. But there it chanced to meet the eye of Frederick Greenwood. Naturally attracted by its name, he bought the book, at once recognised its great merit, sought out the author, and gave him opportunities of serial publication which he would otherwise have lacked. Thus favoured, Thomas Hardy produced during the 'Seventies and Eighties' a great mass of consistently high work. But it was not till 1891 that he won full recognition from the greater public.

There are two tests which a work of the imagination must pass before it can be called successful in the highest and best sense. It must satisfy the critical. It must

appeal to the uncritical. The thing which the connoisseur alone can appreciate is often fine art; it is seldom truly great art. The thing which may momentarily capture the crowd may be pure rubbish; it is only just to say that most of the crowd are well enough aware that it is nothing more; having an appetite for anything readable they accept it on the countryman's principle that some beer is better than other beer, but that there is no bad beer. But when the connoisseur can find no great flaw, and the crowd feels a compelling charm, we are most surely in the region of the greatest. Sometimes, as in the case of the "Bible," of "Gulliver," and of "Hamlet," the crowd and the critics make their discoveries simultaneously; sometimes, as in the case of "Pilgrim's Progress," a book is prized by blacksmiths and cowmen long before its genius is recognised by the refined. "Tess of the D'Urbervilles" was an instance in the former kind. All but a few critics at once declared that it was the best achievement so far of a very fine writer; the crowd agreed (and signified the same in the usual manner) that it was a very capital story, only spoiled (from their point of view) by the extreme dismalness of its philosophy.

One of the main facts concerning Thomas Hardy is that he began life as an architect. The first work from his pen was a prize essay on "Coloured Brick and Terra Cotta Architecture," written while he was still studying in London under Sir Arthur Blomfield. This was in 1863, when Hardy was only twenty-three years old; it was not until 1871 that he published his first novel, the very curious and interesting "Desperate Remedies," and only in 1874 did he consider his prospects as a writer sufficient to justify final choice in favour of the literary calling. He had written much during his life in London, but chiefly verse. The fact, together with that of his professional training, is significant. Mr. Hardy has remained, I think, first an architect and next a poet; in all his work the first quality is power to design, and the second form and discipline in expression. His great contours are as true as the sweep of a line of classic pillars; his details have the finish of Greek statuary. In most "collected works" the one thing evident is a lack of unity, not only of manner but of essence. But in the Wessex novels the most casual reader is struck with the continuity of the inspiration. There is, of course, a change from the vernal freshness of "Under the Greenwood Tree" to the autumnal gloom of the pure tragedies, but the change is like that of the natural seasons; we have only different aspects of the same climatic scheme. There is an increasing sense of mastery over material as the pen grows in dexterity, but the material chosen and disposed on principles as clearly indicated in the first of the series as in the last. It is as if Mr Hardy had conceived his literary life much as Haussman conceived a great Paris thoroughfare, as if he had seen before him in the early 'Seventies a long avenue of lofty and level achievement, rising to a lordly eminence fit to display the masterpieces of his maturity. It is hard to think of another example in English of consistency so complete; in fact, it is hard to think of Hardy as of the true fellowship of English writers, though his themes are so emphatically of the English soil. He is, at bottom, more an old Greek than a modern Briton.

We have here the architect. In the finish of the details we have the poet. Those who think of the Muse as a dishevelled harridan may dispute. But those who regard the poet as bound, like any other kind of artist, to observe the conventions attaching to his medium, will agree that the discipline gained in versification is observable in all Haady's prose. It is not that he makes ostentatious chase of the "right word." Any word which will serve his purpose well enough he uses, just as the bricklayer does not discard a brick which happens to be a millimetre or so out of the true; such finicky fastidiousness he rightly feels is for the amateur, and not for the craftsman. But the word, like the brick, must be right enough, and there must be no question as to the way it is built into the sentence, or the way the sentence is built into the the page, or the page into the chapter, or the chapter into the book. The great critic, Mr. Curdle, spoke of a "universal dove-tailedness" as the mark of the artist. I can think of no more fitting description of the perfection of Mr. Hardy's literary joinery.

M. A. B.

Reviews.

The Indian Currency and Exchange Problem. By Prof JWALA PRASAD SINGHAI. M.A. L.L.B. Vidyasagar Depot. Aligarh City:—

Prof. Jwala Prasad brings to his subject a comprehensive thoroughness, a keen argumentative faculty—what is more a simplicity of exposition which appeals directly to the lay mind. By conviction Prof. Jwala Prasad is a mono-metallist and his book of 168 pages is a vigorous plea for the adoption of gold sovereign as the principal coin of the Indian currency. In the preface the author states that he views the question from the national point of view. But this need not prevent us from saying that this ideal has not blinded the gifted author to the other side of the question. The credit of the book lies in stating the opponent's case in every aspect and smashing their arguments. We can instance his treatment of 'Bimetalism,' Gold Standard Reserve. His statements on p. 99. regarding the Home charges as an economic drain deserve careful attention. We can hardly resist quoting Prof. Jwala Prasad's views of the "loan from the London Market"—"what has British Capital done. It has mined our gold, rubies, oil...It has exploited our agricultural resources but has not solved the problem of poverty." Talking of Railways, Prof Singhai proceeds, 'The Secretary of State is not a banker. The Government is not there to carry on profitable *business*...The real thing wanted is the increase of the earning power of the people by the development of a variety of professions through the establishment of industries."

We feel that our review should be so short. But we confess that Prof. Jwala Prasad's attempt cannot be over-estimated, As a substantial hand-book on the currency problem, a definite statement of the Indian case, and as a dispassionate study of the question, his book is bound to command great regard and respect at the hands of well informed economists.

Shakespeare's Macbeth—An Oriental Study. By Prof. SAMARAJIT DUTT. M.A. Taki. 24. Perganas. Bengal.

It is a piece of adventure in literary criticism. A bold departure from the ordinary out-look and opinion of Macbeth, Prof. Dut has given us in his book of 107 pages. He writes "with the definite aim of dispelling the deluding moonshine of unscrupulous criticism. The greatest literary worthy of the west has his failings. He is certainly not a divinity or a Deputy Providence." He does not believe very much in the attempt of the advertising critic who reads between the lines to force out a hidden meaning or supply one where there is none.

The author is not at all pleased with the treatment of the supernatural. Mr. Dutt characterises the Doctor in Act IV Sec. 3. as a 'veritable intruder.' Nor does he have a good word to say of the doctor in Act V. Sec. I. He exclaims "we forget the license of the doctor of Imagination is far more powerful than that of the doctor of medicine." Prof. Samarajit believes that the poet had seen life only on this side of death—hence his joys are so fleeting; his sorrows have no redeeming feature. The key note of Shakespearean philosophy is "For live how we can, yet die we must." Talking of the character a Lady Macbeth, Prof. Samarajit says, "They try to make the death of this *hard-hearted virago* appear as pathetic. They hopelessly attempt to squeeze *water* out of *flint*."

In fact Prof. Dutt's statements are startling, but they provoke thought. As a piece of absolutely independent criticism we congratulate the author on the attempt, though we feel the treatment could have been more literary.

Miscellaneous.

The Idler.

on

The hour IV, Stores of the "Renown" Coleridge, the loving wife, and an old Bohemian.

I dare say you have all noted the figure four on our clocks and watches. Instead of being printed as IV, the usual Roman numeral, it is really printed with four strokes thus, IIII, and do any of you know the reason why? Well, there is an amusing story behind it. In 1370, Henry Vick, the celebrated watch-maker, presented a clock to Charles V. of France who was surnamed the Wise though he had no claim whatever to it. The king who wanted to show his superior knowledge by pointing out some mistake pointed to the IV and said it should be four ones. Vick protested in vain that he was right and in obedience to the king's insistence he altered the IV as desired and from that time right down to the present day the example has been followed by succeeding clock-makers.

* * *

It will be interesting to note some of the stores in "the Renown"—the ship that brought the Prince of Wales to us. The ship has 112000 lb stock of flour; while of "bully" beef she carries 15,000 lbs. There are 6000 lbs of Salmon and 2000 lbs of ships' biscuits, while of cigarettes the number is 195,000 and of cigars 9000. The Prince, it is said, also carries with him in the ship eleven black cats—for luck! The "Renown" is also fitted with a special printing department of its own.

* * *

Coleridge, the great poet was an interminable talker without the least consciousness of the business or callings of his friend. Once meeting his friend, Lamb, in the street, Coleridge began to talk to him holding him by his coat button which he always did when he was 'earnest' about his conversation. Poor Lamb had an important business to attend to and he knew well his friend's never-ceasing tongue. He was at his wit's end as to how best to extricate himself from his loquacious friend when a thought struck him. Taking his penknife he quitely cut off the button which Coleridge was holding and went off to attend to the business. When his work was over Lamb returned by the same street and found his friend still talking holding the button in his hand and all unaware of his absence!

* * *

The *Morning Post* has this amusing story of the "loving wife." "I want this cheque cashed, please. My husband sent it me; he is away on business," said the fair young wife at the bank counter. Quite so, madam, replied the cashier, but you must first endorse it: that is sign it on the back, you know. The beaming wife went to a desk against a wall, and in a few moments presented the cheque triumphant, having inscribed on its back: "Your loving wife, Edith."

* * *

Major Fitzroy Gardner's book, "Days and ways of an Old Bohemian" contains a plentiful store of good stories of which the following about the ticket-collector at Slough is one. The ticket-collector was a landmark of the station and used to shout as each train arrived "Slough, Slough. Change for Windsor." After doing this for twenty years he was promoted to the post of Station Master at a small station down the line, but he continued to call out, "Slough, Slough. Change for Windsor," to the surprise of passengers. So he had to be moved back to Slough. There was a tale to the effect that when his grand-children were being christened and the clergy-man said, name these children, the old man absent-mindedly muttered, 'Slough, Slough. Change for Windsor."

Spiritual Nationalism.

(*Concluded from our last issue.*)

The peril is not over. The serious crisis of the country needs the putting of all the responsible heads of the nation together for working out a solution. Today the Nation calls all—extremist or moderate, non-co-operator or co-operator—Surendranath and Binode Chandra, Lord Sinha and Bhupendranath, Maharaj Vijoy Chandra and Shastri Srinivash, Brajendra Kishore, Ashutosh, Madanmohan, Jagadish, Profulla Chandra, all the great masterminds in the country have to offer their counsel, inspiration and help to solve the acute situation. If a whole nation is mad to-day, that "mania" is neither negligible nor absolutely groundless, without psychological and vital foundation. The causes have to be probed deep and in the true scientific spirit, the remedy prescribed and ministered in a right business-like manner—the bleeding heart of the millions must be consoled not with words, but with that 'milk of human kindness' and genuine sympathy that comes from the deep-feeling well-spring of the soul. A nation, today, bent on achieving her heart's desire through nothing but peaceful suffering and sincere self-sacrifice, bears witness to something that comes in the trail of the world's greatest amongst her living or the dead—it is a nation not unworthy of the noblest traditions of India, of Asia—the birth-cradles of Buddha, of Christ, of Nityananda-Sri Chaitanya.

A solution, a harmony is a crying necessity. The fire that is kindled today seems not to be born of short-lived enthusiasm, that keeps itself alive for the hour and then dies away, but is the abiding conflagration sprung from the awakening soul of a proud nation, long submitting to indolence, destitution, degradation and self-delusion, but stirred up to life and self-consciousness to-day, at a golden moment of its history and marching towards its perfect self-realisation and self-mastery. If the awakening is really such, soul-born and soul-inspired, and the path chosen for its development pure, correct and legitimate, then nothing can withstand the onward progress of the nation, no repression can repress, no temptation can dissuade such a nation from the path of right and truth. Her victory is insured, for she battles in the strength of the immortals. To attempt to kill such a fire with wild hands will only serve to spread it all the more broadcast, throw it all the more beyond control as much as beyond calculation.

The nation to-day will not commit violence, will not spill others' blood, will not hate and run mad with wild passion. That is the lesson, her great souls are continually driving home into her marrow and constitution. If she can cling steadfast to her adapted sadhana, even against the gravest provocation of nature and man, if she can maintain her faith, faith in her non-violent mission, her mission of peace and purity, *suddhi, santi*, faith in the invincible and immortal strength of her soul, if she can vindicate her faith and suffering, nothing need nor nothing can for long stand between her and her heart's desired object. And if thus a great nation determines to die for her faith to-day, will not that be the blackest spot in England's national history at least from which she should by all means keep herself immune?

England's greatest glory lies surely here in helping India to be free, to win her Swaraj. India is not eager to dishonour or discard the throne, if England does not compel her to do it. India knows to cherish her gratitude. She has still within herself enough sense of propriety and hospitality to recognize her benefactors and can never, true to her concientious self-honour,

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forget or disown her manifold debt to England. Did not India help England in the War? But true to her self-honour and from necessity of her self-existence also, India needs the fulfilment of her legitimate claim, the realisation of her Swaraj. This is the significance and meaning of the nation's present struggle. England certainly can do no greater dis-service to herself than fail yet to understand to the full this clear and simple truth. The nation will have Swaraj to-day or to-morrow.

Bengal's struggle during the years that are only just past, did indeed succeed in bringing home to the minds of the rulers this meaning and necessity of Swaraj. Even the mantram itself in the latter days, found strange pronounciation in their lips. Still, at least in so far as the promises held out and the hopes dangled led to any belief, the thing seemes to bear some fair prospect of propitiating the national hunger. But as it actually arrived in the form of the second instalment of constitutional reforms, bearing the sign-manual of the distinguished colleagues, it utterly belied promised expectations—and further what little faith it could even then carry with the country, was negatived by the accompanying measure of repression—the infamous Rowlatt legislation. The present movement owed its real genesis nowhere else save in that national disappointment at high trumpted but essentiallyy useless reform-instalments and in the nation's resentment at cruel and mighty wrongs at the violation of her honour and life. The solution will never indeed, it can never, come by way of retaliation. But so long as it does not come, it behoves at least the parties concerned, to be fair and charitable in their dealings against each other. For the government to stifle honest and peaceful efforts of national self-organisation and self-expression is as much deplorable and will as much defeat its own purpose as for the people to dishonour their avowed principle and to break into rowdyism and violence. Both the belligerents should have indeed their code of honour and moral restraint to guide and control their actions and prevent excesses. The party that loses patience or contradicts its moral self courts the stigma of defeat upon its brow.

There are still deeper issues involved. The outward storm and agitation are but signs and symptoms of inner aspirations and demands; the play of subtler psychic and supra-psychic powers and forces determine from behind the real progress of men and nations. The nation's demand of Swaraj has indeed all the outward bearing and significance that politicians and statesman attach to it and labour either for or against. But even that achieved, the true S-W-A-R-J-A-Y-A will still remain to achieve and accomplish. We bear this gospel of true and perfect Swarajya for man, for the nation, then for all. It is the gospel of the Kingdom of Heaven on earth, the manifestation of *Sacchidananda* in and through-life-mind-body. It is our new gospel of Spiritual Nationalism. It will make India's future. Let the will of the Mother make it more and more explicit and clear.

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Olla Podrida.

You see America is the land of specialists and original ideas. An American scientist says that marriages will turn out well if an "oxygen" man marries a "nitrogen" woman. This is indeed introducing gassing into love. All is fair in love and war (quite a European maxim.)

***

Look at the American's original disarmament conference. Uncle Sam began it to disarm Japan. The net result is that the land armies are untouched and the fierce hussars with sabres and moustachios like sabres are to continue. Even the mild phrase of a naval holiday has materialised into the fact of a naval *ratio*. Ratio indeed! Ratio tables can kill as much as multiplication tables!

***

In Ireland ratificationists and secessionists are battling on. In India co-operators and non-co-operators are fighting. In Egypt moderates and extremists are combating each other. Russia is in the grip of famine. Germany is asking for a moratorium. The Washington conference has fizzled out. What hope is there for thee, O Peace! Yet men can live happily and like brothers and love their Father who is in Heaven! The easiest things are the hardest to get!

***

Swami Seetharamji has been giving unusual exhibitions. He swallows chimney pieces, nails, pebbles, scorpions, mercury, molten lead, live charcoal, cobra fangs, and nitric acid. But what is he compared with our men who can swallow everything?

***

It seems that a German professor has found out a way of making synthetic gold from baser metals by means of an electric vacuum furnace. German professors seem to be capable of doing anything. One of these days they may make a synthetic man and displace God Himself. They have failed only in doing one thing—making a synthetic empire. Now they have found the philosopher's stone. Alchemy is become a science. Germany can easily pay her reparations hereafter.

***

Bernard Shaw has well pointed out that pugnaciousness will never be abolished by naval ratios or Washington conferences. He says: "The notion that disarmament can put a stop to war is contradicted by the nearest dog-fight............the story of Cain and Abel has been honestly questioned by many honest Bible smashers, but never on the ground that Cain had no armament. Nelson never saw an armour plate or Napolean a magazine rifle; but they got through a good deal of fighting without them. If Georges Carpentier were carrying a cane, and were attacked by a rash bystander, he would promptly throw away the cane and defend himself with his fists. It is the man who fights, not the weapon. Also the woman."

***

How true this is? Yet no one knows or seems to know it. The Kingdom of heaven on earth is to be won not by conferences or treaties or ententes or leagues but by humility and goodness and brotherhood and love and renunciation and service. We need a change of heart, not a change of coats.

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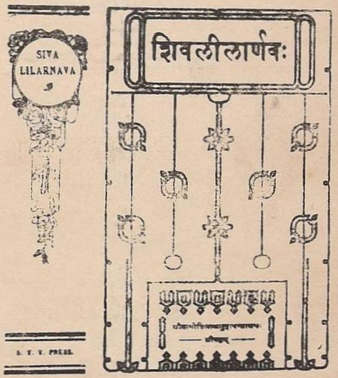

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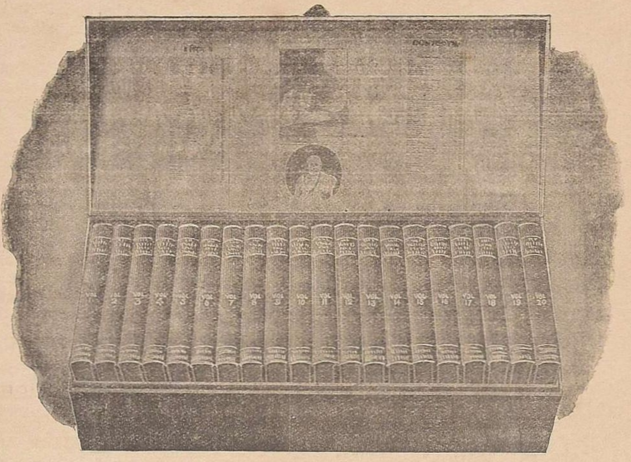

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